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THEOLOGICAL MONTHLY.

VOL. IX. JANUARY, 1929. No. 1.

Foreword.

In making a survey of conditions as the new year is beckoning to us to gird our loins for another twelve months' service, if such be the will of our heavenly Father, we are again struck by the vast change that has taken place with respect to prominent issues before the Church if we compare our times with those of our fathers forty or fifty years ago. In those days there was a good deal of doctrinal discussion, Methodists arguing with Baptists on their distinctive teachings, Calvinists opposing Arminians, and Lutherans of one synod debating with those of another synod on the positions of their respective bodies. The starting-point invariably was the Bible, and the debate usually concerned itself with the question whether the tenets of a certain denomination were Scriptural or not. Inasmuch as both parties to the debate appealed to the Scriptures as their authority, the interpretation of the Bible became a very important matter, and often there was to be witnessed a thorough investigation of special texts which one or the other of the contestants had quoted in support of his belief. In the last analysis, what kept Protestants apart was a difference in principles of interpretation with respect to the sacred Book, the authority of which all acknowledged, a difference which resulted in disparity of doctrine on an ever-increasing scale, the stream widening as it proceeded on its course. To take an example, the Lutherans and the Reformed agreed in regarding the Bible as true in every word and as a guide to be followed in all religious matters, but they differed as to the interpretation of certain important passages, the Lutherans holding that the words of Scripture must be taken as they read, the exegete using such light as the Bible itself affords (*Scriptura Scripturam interpretatur*), while the Reformed held that reason must be permitted a vote when we determine the sense of a Scripture-passage, an attitude which, of course, resulted in their having two guides to whom they entrusted themselves in establishing the content of divine revelation, namely, the

Scriptures and human reason. When Calvinists taught their doctrine of a double predestination, they appealed to the Scriptures as their authority, contending that the proper explanation of certain Bible-passages compelled acceptance of such teaching. When they, together with the other Reformed churches, denied the real presence of Christ's body and blood in the Lord's Supper, they did so with the declaration that the Scriptures, rightly interpreted, taught this very view. We are alluding to this matter merely to emphasize that all Protestants professed to place themselves on the Scriptures and to view the Bible as the supreme arbiter in their doctrinal disputes. We cannot now discuss the question what led men to take such divergent views on the meaning of Scripture statements; obviously, as we stated before, they were not agreed as to some fundamental principles of interpretation. But it remains true that the controversies which they waged related in the main to the sense of Scripture declarations.

How the situation has changed! The issues which desturb the Church primarily in these days no longer have to do with the meaning of this or that passage in Holy Writ. The great question nowadays is whether the Bible is true at all; whether there is such a thing as an inspired book, containing the revelation of God; whether we can continue to take our arguments from Holy Writ, feeling convinced that there we have the inerrant norm of truth. Formerly people who attacked the divine character and authoritativeness of the Scriptures were considered as being outside the pale of Christianity, enemies of the Church of God, to be classed with Mohammed and other outspoken opponents of the Christian religion. To-day many such people pose as Christians; churches are filled with men who refuse to be bound by the authority of the Word of God, who will accept of the Bible merely what suits their fancy, and who will not concede to it any higher inspiration than to the works of Plato and Shakespeare. As a result, the battle is about the very foundations, the Scriptures themselves, the fall of which would, of course, involve all the great Gospel-truths revealed to us by our God. We can illustrate by pointing to Unitarianism. When it arose, it sought to defend its false teachings by an appeal to the Scriptures. Those acquainted with the works of Channing will recall how he endeavors to show that the Bible is on the side of the Unitarians. Present-day Unitarianism, especially as found at the universities, worries but little about the great Scripture-texts which teach the deity of Christ. It brushes them aside as irrelevant, as being the expression of a primitive

age, whose beliefs we no longer can share, and blithely marches onward under the flag of reason and science.

A brief survey of the topics treated in the religious journals of conservative church-bodies will bear out the contention that the battle-ground has shifted. What is it that is being combated there? Formerly it was in the main some real or supposed doctrinal error; nowadays it is the unbelief which seeks to rob the Scriptures of their holy, divine nature, the unbelief manifested in the teaching of evolution and of destructive critical views of the origin of our Biblical books. Instead of doctrinal discussions and debates we read apologetic articles in which the inspiration and the authority of the Bible are defended. No one, it seems to me, can deny that the journals are justified in bestowing their attention in the field of polemics chiefly on the unbelief mentioned. Formerly heresy was the main opponent. Unbelief kept in the background and, though shooting a shaft now and then, was not taken so very seriously. Now heresy has stepped to the side and turned over the rôle of principal challenger to unbelief, and the latter is rushing forward with sword unsheathed and proclaims that it will give no quarters.

The Church in general will do well to heed the peculiar nature of the attacks made in these times on the Christian religion and to prepare its defense accordingly. More than formerly the pastor and teacher will have to be on the alert, using such opportunities as present themselves to show the futility of the arguments advanced against the authority of the Scriptures and the great Gospel-truths. If apologetics was ever justified, it is justified to-day, when all about us the Christian faith is being assailed and the secular press seems particularly anxious to spread the destructive views held by so-called "liberal" writers and speakers. No pastor or teacher can acquaint himself too well with the great questions involved and be too assiduous in preparing to defend the Bible against its many foes.

But at the same time a word of warning is in place. We should be making a great mistake if we turned the Christian Church into an establishment where merely weapons of defense are forged. The result would be that the establishment would soon be deserted. A Church which is primarily given to apologetics will not grow. Powder and bullets have their uses and do excellent service when wolves try to enter the premises, but they cannot feed famished souls and attract weary men to our colors. If the Church is to continue and to grow, it will have to be by that old means used

by the apostles and by Jesus, our Lord, Himself — the preaching of the Gospel. This, of course, is a well-known truth, but it is so easily forgotten, and when the attacks on Christianity come thick and fast, we are inclined to think that it is time to drop the trowel of the Gospel entirely and to rely on the sword of apologetics. That would be as fatal a mistake as that of the peasant who in his zeal to make war on the weeds in his fields neglected sowing any good seed. When summer came, his fields were clear of pestiferous weeds, but they were destitute of grain as well. In a word, doctrinal discussion must not cease; the Church, while exerting itself to show by good and solid reasons that the pretensions of evolution and negative criticism are untenable, must not disregard the divine injunction to preach the Word, to teach people to observe all things whatsoever Christ has commanded. Evidently that congregation would not be doing its duty which provided merely apologetic lectures to be delivered in its midst. Perilous and critical as the times are, we must not think that we can serve the Church acceptably without continuing to indoctrinate those who have been placed in our charge. The tendency of to-day is to give but scant attention to the teaching of the Bible truths, and undoubtedly the many vicious onslaughts of unbelief have to a large degree contributed to create this tendency, ministers thinking that their prime concern must be to ward off the attacks that are launched against the faith. But yielding to this tendency would simply mean that the child entrusted to our care would become more and more anemic and soon would lack the vitality necessary to throw off the poison which is continually entering the system.

Here, then, is a convenient place to draw attention to the marvelous opportunity offered this year to all Lutheran pastors and congregations of attending in a special way to this very important business of indoctrination. The quadricentennial of the two Catechisms of Luther has come and suggests that these precious writings of the great Reformer be made the subject of special sermons or discourses. Here the pastor is furnished an occasion second to none for informing his parishioners on the origin and the contents of the Catechism and thus to discuss Christian doctrine before them. It is a pleasure to note that wide-awake pastors have already drawn up plans to bring to their congregations the golden truths of our Small Catechism in a series of special sermons. If these sermons are well prepared and delivered, what a source of blessing they will prove to the congregations privileged to hear

them! Besides, 1929 marks the four-hundredth anniversary of the Colloquy at Marburg between Luther and Zwingli. Here, too, an opportunity is afforded every Lutheran pastor and teacher to enter upon the deep, irreconcilable differences between the Lutheran and the Reformed churches and to show that the separate existence of the Lutheran Church is dictated by fidelity to the Holy Scriptures.

To summarize briefly, if anybody says that apologetic preaching and teaching are needed in the Church to-day in view of the prevalence of general culture and the reading habit, which means that our people cannot fail to get in touch with the venom which is being spread by the enemies of the Gospel, we readily assent. But the most important activity of the Church must ever remain the teaching of the Word, the heart of which is the message of redemption through the blood of Christ. Here we have a case where one thing is to be done and another thing not to be left undone. God helping us, the THEOLOGICAL MONTHLY will in the future, as in the past, seek to assist the Church in its battle with unbelief by submitting apologetic material to its readers. But the discussion of doctrine, thetical and antithetical, will remain its chief aim.

Perpetual Forgiveness.

Translated from Dr. E. Preuss's *Die Lehre von der Rechtfertigung*, Part VI.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

It has been said that it is a foolish dream to believe that the full and *final justification* from which good works flow automatically, can be obtained by a single flight of the soul up to God. This is true, at least as far as the final justification is concerned. However, I cannot remember having read the doctrine which is here rejected anywhere except perhaps in Martensen's Dogmatics.[1] Now, if the danger which threatens our brethren from this erroneous doctrine is formidable, then help them to get away from it. But am I really helping a wanderer who is in danger of falling over the right side of a bridge if I push him over the left side? Of course, the doctrine of the once-and-never-again justification is

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1) Martensen, *Dogmatik*. Berlin, 1856. 8vo. — According to Martensen the so-called "great conversion" simply contains justification. After that he knows of nothing else than sanctification. ["*Hans Lassen Martensen;* b. 1808; d. 1884 at Copenhagen as bishop of Zealand, the highest ecclesiastical office of Denmark; prominent Lutheran theologian and dogmatician, with a speculative-mystic tendency."—*Concordia Cyclopedia*, p. 444.]

dangerous and foolish, just as foolish as if one would maintain that it is sufficient for life to have breathed once, at the time of birth, or that at midnight one can still read by the light of the noonday sun. And it is also dangerous. For if one is justified once for all on Thursday, one need not be so careful on Friday. He who neglects to strive daily for forgiveness of sins because he relies on the forgiveness which he once received, will indeed have peculiar experiences on his death-bed. But from this it does not by any means follow that justification is at any time incomplete; what, however, does follow is this: we must perpetually apprehend God's full forgiveness by repentance and faith, else it will slip away from us. Just examine the doctrine of Martensen in the light of the example of Abraham. According to Martensen everything that pertains to Abraham's justification, from beginning to end, is contained in Gen. 12, for there the patriarch was converted. All that follows pertains to sanctification. God's Word judges differently. It takes Abraham, long after his conversion, when he was already renewed and adorned with many good works, and suddenly declares: "He believed in the Lord, and He counted it to him for righteousness." [2] So at the very seat of this doctrine the term *justification* is *not* used of God's first judgment of justification at the time of conversion. This story rather shows that God justifies perpetually. For if God imputed Abraham's faith unto him for righteousness in the middle of his sanctification, then He always did so.

Should any one still be in doubt about this, let him read Rom. 4, 24. There Paul says of himself and of the Romans that the righteousness of Christ *shall be* imputed unto them. He declares that the story of Abraham "was not written for his [Abraham's] sake alone, that it was imputed unto him, but for us also, *to whom it shall be imputed* if we believe on Him that raised up Jesus, our Lord, from the dead." Rom. 4, 23. 24. Philippi pertinently remarks with reference to this text: "Justification is here described as a divine act continuing in time." [3] In the case of Paul it took place for the first time when he was baptized in Damascus, Acts 22, 16; with the Christians at Rome, when they were converted. The matter did not end here, however, but as long as they believed, so long the righteousness of Christ was to be imputed unto them. Is it possible to teach perpetual justification in words clearer than these?

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2) Gen. 15, 6; Rom. 4, 3. Formula of Concord. *Trigl.*, 927.
3) Philippi, *Roemerbrief*, 155.

Add to this Rom. 8. There the apostle declares: "There is therefore no condemnation to them which are in Christ Jesus. . . . It is God that justifieth." [4] Because God perpetually justifies, therefore there is no condemnation to us. Yes, Paul reaches into the future and says: "Who *shall* lay anything to the charge of God's elect? It is God that justifieth." Neither now nor in the future will any one, not even the devil, be able to lay any charges against us because God *perpetually regards us righteous.* Rom. 4, 6 the apostle does not call the man blessed to whom God *has* imputed righteousness, but the man "unto whom God *imputeth* (*λογίζεται*) righteousness." Of course, there must be a first time when this imputation took place; therefore justification is just as often described also as past. Rom. 5, 1. 9; 1 Cor. 6, 11; Titus 3, 7. Besides these passages, however, there are others in which the verb is in the present tense, in order that all may know that the judgment of God pertains not only to the past, but is perpetually present and active. Is. 43, 25. One need but compare Rom. 5, 1 and Gal. 2, 17. Rom. 5, 1 Paul clearly states: "Therefore, *being justified* by faith, we have peace with God through our Lord Jesus Christ." In Gal. 2, 17 his words are equally clear: "But if we, *while we seek to be justified* by Christ, ourselves also are found sinners, is therefore Christ the minister of sin?" Now, if justification at first were incomplete, then Rom. 5, 1 would not be true; on the other hand, if it had taken place at one time once for all, then Gal. 2, 17 would not be true. So, then, both propositions are wrong; on the contrary, God's justification is at once *complete* and *perpetual.* Therefore St. Paul can properly say in the same epistle that he possesses Christ and that he is striving to win Christ. Phil. 1, 21; 3, 8. 9. And Rom. 5, 17 he says: "They which *receive* abundance of grace and of the gift of [imputed] righteousness shall reign in life by one, Jesus Christ." He does not say, "which have received," but, "which receive." [5] For they might have received it and then may lose it again. Therefore he shall reign who perpetually receives the full glory of the imputed righteousness of Christ unto his end. Heb. 4, 16; Rom. 5, 1. 2.

But just which faith is imputed for righteousness, the present or the past faith? If the past faith is imputed, then a man might

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4) Rom. 8, 1: *Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ.* The thought is taken up again v. 33: *Θεὸς ὁ δικαιῶν.*

5) "It is preferable to let it [*λαμβάνοντες*] keep the participle and present-tense meaning, so that thereby the receiving of grace is designated as continuing in time." (Philippi, *Roemerbrief,* 222.)

be a thief and a just man at the same time. If, on the other hand, it is always the present faith which is imputed, then God's justification can certainly not be limited to a minute in your past life. Hence, when the apostle says: "To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4, 5, he certainly means: If you believe to-day, then God imputes that faith which you have to-day unto you for righteousness — of course, for the sake of its contents —; if you believe to-morrow, then God imputes the faith which you have to-morrow; if you believe perpetually, then He imputes your perpetual faith continuously. (Compare Acts 10, 43; 13, 39.) And this is perfectly in order. For just as God perpetually imputed the sin of the world unto Christ until His glorious resurrection, so He imputes the righteousness of Christ unto us unto our end.[6] It would be absurd indeed to say that God pronounces a sentence and then is no more concerned about it. God is not a man who, after having pronounced a sentence, folds up his documents and goes home, no matter what the acquitted defendant may do in the mean while; on the contrary, His eyes perpetually rest upon us. So He perpetually estimates you righteous as long as you abide in Him, and He perpetually condemns those who whore against Him; for He is the living, omnipotent God. And just as little as He retired into solitude after the work of creation was finished, but "upholds all things by the word of His power," [7] Heb. 1, 3, so that not even a sparrow falls from the roof without His will, just so little does He for a moment turn His eyes, which regard us righteous for Christ's sake, away from us. For as the preservation of the world is in fact a perpetual creation, so the justification of a poor sinner is a perpetual act of regarding him righteous. We speak of a state of grace, and that is correct. Rom. 5, 2. But this grace wherein we, as the apostle says, stand is not a heap of sand, but a clear, living stream which perpetually flows down upon us from the throne of the Lamb. Rev. 22, 1. Therefore it is said of this grace that it shall reign as a queen through the [imputed] righteousness unto eternal life by Jesus Christ, our Lord. Rom. 5, 21. And just as little as the Rhine would continue to flow for a moment if the living God were to withdraw His hand from it, just so little would the stream of forgiveness flowing from the throne of God refresh our souls if

6) Provided we continue in faith.

7) Luther. St. Louis Ed., I, 61 f.

God would cease to send it. In token thereof God has comprehended the stream of forgiveness in the Word and so leads it into our hearts and homes: "Peace I leave unto you, My peace I give unto you." John 14, 27. "Peace be unto you," and again: "Peace be unto you." John 20, 19. 21. And again: "Peace be unto you." John 20, 26. And through the mouth of the apostle: "Grace to you and peace from God, our Father, and the Lord Jesus Christ," Rom. 1, 7; and again and over and over: 1 Cor. 1, 3; 2 Cor. 1, 2; Gal. 1, 3; Eph. 1, 2; Phil. 1, 2; Col. 1, 2; 1 Thess. 1, 1; 2 Thess. 1, 2; Philemon 3. And once more: "Grace, mercy, and peace from God, our Father, and Jesus Christ, our Lord." 1 Tim. 1, 2; 2 Tim. 1, 2; Titus 1, 4. There you have perpetual forgiveness if you apprehend it by faith. "O that thou hadst hearkened to My commandments! Then had thy peace been as a river and thy righteousness as the waves of the sea." Is. 48, 18.

But on what does God's perpetual absolution rest if not on Christ's perpetual intercession? The one requires the other. There is no perpetual forgiveness if the blood of Christ does not perpetually plead for mercy. And Christ's perpetual intercession is perpetually efficacious. Therefore St. Paul exclaims: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, *who is even at the right hand of God, who also maketh intercession for us.*" Rom. 8, 33. 34. And Heb. 7, 25: "Wherefore He is able to save them to the uttermost [Luther: *immerdar*] that come unto God by Him, seeing He *ever* liveth to make intercession for them." Thus He perpetually stands in the presence of God in His bloody garment. Is it conceivable that His perpetual intercession should not procure perpetual justification and forgiveness? 1 John 2, 1; Heb. 9, 24; 4, 14—16. Most certainly not, as just that is His office; for He is a Priest forever. Ps. 110, 4.[8])

The doctrine of perpetual justification becomes indisputable, however, if we remember that justification and forgiveness are *the same thing;* for Rom. 4, 6—8 the apostle explains the former

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8) Concerning Christ's perpetual intercession see Luther, St. Louis Ed., 941. 1024 f. 1030. — J. B. Carpzov's remarks are very much to the point. He writes: "Uti Christus meritum suum pro nobis praestitit et eodem justificationem nobis acquisivit, ita etiam id ipsum nunc ad dexteram Patris constitutus praesentat Patri ac postulat pro nobis et rogat, ut propterea credentes justificare velit, sicut Rom. VIII, 34; 1 John II, 1; Hebr. VII, 25 id declaratur nobis." (J. B. Carpzov, *Disputationes Isagogicae in Chemnicium*, 1096.)

by the latter,[9]) and on the basis of this apostolic word the Formula of Concord testifies: "The word *justify* means . . . to absolve" (*Trigl.*, 793), and it rejects the attempt to separate them as an error. (*Trigl.*, 795. 937.) And forgiveness, in 1 John 1, 7, is described as perpetual, the words reading: "For the blood of Jesus Christ, the Son of God, *cleanseth* us from all sins." It *cleanseth* us perpetually because we perpetually have sin. (See also Ps. 103, 3.) And Paul begins Rom. 4, 7 with the words: "Blessed are they whose iniquities are forgiven and whose sins are covered," but then he proceeds, v. 8: "Blessed is the man to whom the Lord does not impute (*λογίσηται*) sin." Yes, the Hebrew text which the apostle here has in mind says: "Blessed is he whose transgression *is being taken away,* whose sin *is being covered up.* Blessed is the man unto whom the Lord will not impute iniquity." Ps. 32, 1. 2. From this we, of course, do not conclude that David did not receive actual and full forgiveness; for the fifth verse of the same psalm expressly says: "Thou *hast* forgiven me the iniquity of my sin." Ps. 32, 5. This, however, we do maintain most emphatically: When the Holy Spirit here speaks of "blessedness," He does not only mean a forgiveness which David once received, but rather the perpetual forgiveness which he enjoyed. Eph. 1, 6. 7 teaches the same: "He hath made us accepted in the Beloved. In whom we *have* redemption through His blood, the forgiveness of sins." So, then, we *have* forgiveness of sins; we did not only have it, but we have it perpetually; of course, not within us, but without us, namely, in Christ. And Col. 1, 12. 13 we read: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness and hath translated us into the kingdom of His dear Son; in whom we have redemption through His blood, even the forgiveness of sins." The deliverance from the power of darkness and the translation into the kingdom of Christ took place when we received Holy Baptism, and on the basis of this translation God perpetually forgives our sins. And it is well that it is thus. For a passing forgiveness would benefit us just as little as a mountain stream which is high up in its banks to-day and dried up to-morrow would benefit a boatman.

We are required to believe perpetually; to continue in faith,

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9) Apostolus justificationem describit per remissionem peccatorum Rom. IV, 7. 8 ex Ps. XXXII, 1; ergo ubi est remissio peccatorum, ibi justificatio. (John Gerhard, *Loci*, III.)

Acts 14, 22; to live from faith to faith, Rom. 1, 17,[10]) as the Apostle Paul did, who confessed concerning himself: "The life which I now live in the flesh I live by faith in the Son of God." Gal. 2, 20. And at the end of his pilgrimage he says: "I have fought a good fight; I have finished my course; I have kept the faith." 2 Tim. 4, 7. To believe is to take. If we believe perpetually, we take perpetually. But how can we take perpetually unless we be given perpetually? So there is a perpetual living relation beween our God and us: He gives, and we take; He perpetually gives us the righteousness of Christ, and we perpetually receive it; He perpetually regards us righteous for the sake of His Son, and we perpetually believe. "I believe the forgiveness of sins" does not mean: "I am in possession of it and now take it easy," but: "I take it perpetually." Christ is sitting in the ship; we, the justified not excepted, are not in the ship, but are floundering in the water. Therefore we must cling to the planks of His boat with both hands, yea, if need be, with our teeth, until we safely land in yonder fatherland. This perpetual holding is in every case accompanied by a perpetual turning away from sin. Therefore the Scriptures on every page call to repentance, and Luther is right when he says: "Our Lord and Master Jesus Christ, in saying, 'Repent ye,' etc., intended that the whole life of believers should be penitence."[11]) Out of such repentance flows faith till death.[11a]) So, then, these three things are linked together: perpetual forgiveness and perpetual faith and perpetual repentance. None of these is without the other. For how could there be repentance without faith or faith where God does not justify? Rom. 4, 5; Acts 13, 39; 10, 34. And we sorely need these three things because we perpetually have sins. For even the disciple whom Jesus loved confessed: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." 1 John

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10) Respectus habetur ad actum fidei continuatum. Quemadmodum 2 Cor. III, 18 dicimur transformari ex gloria in gloriam, ubi illa ἀναδίπλωσις perennitatem et continuitatem significat, ita quoque usurpantur in Scriptura phrases de virtute in virtutem, de saeculo in saeculum. (John Gerhard, *Comm. in Epist. ad Rom.*, 38. 39.) Comp. also Hab. 2, 4.

11) Dominus et magister noster Jesus Christus dicendo: Poenitentiam agite! omnem vitam fidelium poenitentiam esse voluit. (Luther's Ninety-five Theses, Thesis I.) [For English translation of the Ninety-five Theses see *Concordia Cyclopedia*, p. 756 ff.] — The same doctrine is taught in the Apology, *Trigl.*, 213, and in the Smalcald Articles, *Trigl.*, 488.

11a) What the author means to say is that repentance and faith cannot be separated. In fact, how could it be otherwise, since faith is a part of repentance. — Ed.

1, 8. Verily, in our flesh dwelleth no good thing, Rom. 7, 18, and, in addition, we often commit sinful deeds. But if we transgress one commandment, we are guilty of the whole Law. Jas. 2, 10. Therefore, "if Thou, Lord, shouldest mark (תִּשְׁמָר) iniquities, O Lord, who shall stand? But there is forgiveness with Thee that Thou mayest be feared." Ps. 130, 3. 4. The Hebrew original says "*the* forgiveness" (הַסְּלִיחָה), not "*a* forgiveness." It is perpetual forgiveness because we perpetually have sins. Woe unto us if God would but for a moment cease to regard us righteous for the sake of the blood of Christ! (Luther. St. Louis Ed., IV, 2045.) But just as at the first time, even so perpetually God's justification comes through the Word. Therefore the Lord does not say: "If a man once receives My sayings, He shall never see death," but: "If a man *keep* My sayings." John 8, 51. And Paul exhorts his Philippians to hold the Word of life with both hands.[12] Phil. 2, 16. James even admonishes us perpetually to receive the engrafted Word.[13] Jas. 1, 21.

From the viewpoint of this doctrine one understands also Ps. 51. Upon his penitent confession God had forgiven David through the mouth of Nathan. 2 Sam. 12, 13. Nevertheless David trembles and cries: "Have mercy upon me, O God, according to Thy loving-kindness: according to the multitude of Thy tender mercies blot out my transgressions. Wash me throughly from mine iniquity and cleanse me from my sin. Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. Deliver me from bloodguiltiness." Ps. 51, 1. 2. 7. 14. For a terrified conscience the point is always *present* forgiveness. Though God forgave you a thousand times in the past, He must forgive you *now;* though you believed a thousand times in the past, you must perpetually believe if you are to have peace of conscience. And that is a very grievous sin, taking another man's wife and becoming his murderer.[14] 2 Sam. 12, 9; Ps. 51, 14. Thus God

12) *Ἐπέχοντες*, not *ἔχοντες*. Hence, *τὸν νοῦν* or *τοὺς ὀφθαλμοὺς ἐπέχειν* steadfastly to keep the mind or the eyes fixed upon something.

13) James calls the Gospel a *λόγον ἔμφυτον* in so far as it was no longer strange to the hearts of his readers, but engrafted into them. And the verb *δέξασθε* in no way conflicts with this, because the Word through which the new birth was wrought in the Christians is always proclaimed to them anew and must always be received by them anew.

14) Ps. 51, 14 [Hebrew text v. 16] proves that David did not ask for a more complete forgiveness. For a single sin can certainly not be forgiven half. However, concerning this one sin (דָּמִים) two things are certain; first, that it was already forgiven through Nathan; secondly, that David afterwards still asked that it be forgiven.

forgave David, and forgave him perpetually, especially in response to his plaintive prayer. Ps. 32.

Our God calls Himself "Sun of Righteousness." Mal. 4, 2. When the sun rises, it causes the trees to glisten in brilliant green; but the colors fade away when the sun sets. So it is not enough that the brightness of the righteousness of Christ was once spread over you; God must perpetually shed its rays upon you, else your glory will depart as the colors outdoors fade away when night comes on. Num. 6, 25. Sun of Righteousness, shed Thy rays perpetually upon us, for Thy light is our light.

This is also the doctrine of the Fathers. When the Augsburg Confession says that we *are* justified before God if we believe and that God imputes this faith unto us for righteousness in His sight,[15] it does not speak of a justification which took place in Holy Baptism or in conversion, but of a continuous act of God. Also Carpzov understands the Augsburg Confession thus. In his famous *Introduction to the Confessional Writings of the Lutheran Church* he says: "The Protestants are here" — in Article IV of the Augsburg Confession — "speaking of justification as it takes place and is continued, namely, as it takes place and is continued as far as it is solely by faith." [16] The Apology teaches the same when it says: "Sin is remitted in Baptism, not in such a manner that it no longer exists, but so that *it is not imputed.*" (*Trigl.*, 115.) And again: "They," (*i. e.*, the passages quoted), "clearly call concupiscence sin, which, however, is not imputed to those who are in Christ, although by nature it is a matter worthy of death, where it is not forgiven." [17] So, then, sin remains in us. How long? As long as we live. But it is not imputed unto us. How long? As long as we live. Is this perpetual forgiveness, or is it not? (See Smalcald Articles. *Trigl.*, 499.) Also the Small Catechism joins in this testimony when it says: "I believe the forgiveness of sins." What does this mean? It does not mean:

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15) Gratis justificantur propter Christum per fidem, quum credunt se in gratiam recipi et peccata remitti propter Christum, qui sua morte pro nostris peccatis satisfecit. Hanc fidem imputat Deus pro justitia coram ipso, Rom. 3 et 4. (*Trigl.*, 45.)

16) Loquuntur Protestantes de justificatione, prout illa fit et continuatur . . ., prout enim fit ac continuatur, eatenus ex sola fide est. (John B. Carpzov, *Isagoge in Libros Eccl. Luth. Symbolicos*, 202.)

17) Haec testimonia nulla cavillatione everti possunt. Clare enim appellant concupiscentiam peccatum, quod tamen his, qui sunt in Christo, non imputatur, etsi res sit natura digna morte, ubi non condonatur. (*Trigl.*, 115.)

"I believe that certain sins are under certain circumstances forgiven to certain people"; nor does it mean that at some previous time, at my first conversion, all my sins were forgiven to me, but it means, — however, why trouble myself with trying to say what it means since the Catechism itself explains the words by saying: "In which Christian Church *He forgives daily and richly all sins* to me and all believers"? (*Trigl.*, 545. See also Large Catechism, *Trigl.*, 693.) That is what it means. And the Formula of Concord, following the Apology, teaches: "Christ covers all their sins, which nevertheless in this life still adhere in nature, with His complete obedience. But irrespective of this they are declared and regarded godly and righteous by faith and for the sake of Christ's obedience . . . , although on account of their corrupt nature they still are and remain sinners to the grave." (*Trigl.*, 923. See also p. 927.) How does the doctrine that God justifies us only once in our life agree with this? *(To be continued.)*

THE THEOLOGICAL OBSERVER.

Are Christ and Gospel Opposites? — The *Lutheran*, November 22, 1928: "It has been said that Luther substituted an infallible Book for an infallible Church. This is not true. Christianity is not a book-religion. We are not founded upon any book, be it the creeds and confessions, noble as they are, not even on the Scripture, holy as it is. Christianity is founded upon a living Christ. He Himself is the Word. The Christian company is composed of those who believe in Him and love Him and follow Him. The Bible is the record in which we find Him, just as the shepherds in the Christmas-story found Him in the swaddling-clothes and in the manger. Because it brings us this complete revelation of God in Jesus Christ, we look upon it as different from all other books, and our faith ever goes back to it for sustenance and renewal of strength. It was written by men even as we are; but in it God speaks to us, and we reverently refer to it as God's Word."

Th. Harnack: "We do not believe in a book, but in Jesus Christ, our Lord and Savior. . . . Scripture comes into consideration only secondarily. The primary consideration is Christ."

Ihmels: The faith of the first disciples was engendered, not through Christ's testimony of Himself or through the *word* concerning Christ, but rather "through the impression of reality received by the disciples in their daily intercourse with Him. So to-day only that is true faith in Jesus Christ which is thrust upon men by Christ's exhibiting Himself to them."

A. Harnack (Liberal): "The Christian does not, as Luther himself very well knew [?], live on the means of grace; he lives by the personal conjunction with God which he has experienced in Christ."

W. Herrmann (Liberal): "To be sure, not even the Christian can derive the foundation of an indestructible assurance simply from the New Testament conception of God's fatherly goodness. . . . Faith can find its basis only in the experience which produced it. This is always a happening in which a man becomes aware of the spiritual power to which alone he can surrender himself without compunction. . . . To accept God's forgiveness means that we become aware in a fact of our experience that the same God who judges us for our sins still seeks to unite us with Himself. . . . That Jesus Christ has the power to redeem us can only mean that our present experience of the reality of His person convinces us as nothing else does that God will accept us. . . . We do not believe in Christ because of the Bible, but we believe in the Bible because we have found Christ in it."

Luther: "Outside of His Word and without His Word we know of no Christ, much less of Christ's thoughts." (17, 2015.)

H. E. Jacobs: "Our faith rests entirely upon God's promise. . . . Upon what does this certainty depend? Not upon man's ability to read the secret will of God or upon any new personal revelation, but upon what God has already revealed in the Gospel. . . . 'The soul can do without everything except the Word of God.' (Luther.)" (*A Summary of the Christian Faith,* pp. 192. 202. 267.)

Jesus Christ: "Neither pray I for these alone, but for them also which shall believe on Me *through their word.*" John 17, 20. E.

"Our Distinctive Doctrine of the Means of Grace." — The Scripture-doctrine that the means of grace offer the sinner the full righteousness gained by Christ, thereby create faith, and thus put the sinner in possession of the forgiveness of sins is a distinctive Lutheran doctrine. That is universally recognized. Th. Haering, for instance, says: "Among the evangelical churches the Lutheran Church is the 'Church of the means of grace,' respectively, of the Word as means of grace; it is in the strictest sense necessary for salvation." (*Der christliche Glaube,* p. 562.) Because of the relation of this doctrine to the chief doctrine of the Bible, justification by faith, we make so much of it. We love our Church because she stresses the doctrine of the means of grace. We say with Dr. Krotel: "I am a Lutheran because my Church, not only in her confessions, but in her preaching and teaching, gives such prominence to the two fundamental principles of Evangelical Protestantism, the so-called formal principle, *viz.,* that the Bible is the only infallible rule of faith and practise; and the so-called material principle, *viz.,* that men are justified by the free grace of God through faith in Christ. . . . I am a Lutheran because my Church believes that the means of grace given by the Lord, . . . namely, 'the Word and Sacraments,' are the 'instruments' by which 'the Holy Spirit is given, who worketh faith where and when it pleaseth God, in those that hear the Gospel, that God, not for our merits' sake, but for Christ's sake, does justify those who believe that they, for Christ's sake, are received into favor.' (Art. V of *Augsb. Conf.*)" (*Why I Am What I Am,* p. 115 ff.) Convinced of the supreme importance of this doctrine, it is our duty to bring it to the attention of all Christians. The *Lutheran* (August 2, 1928) brings

up the matter thus: "These misrepresentations of the Gospel lie in the dulled perception of the power of God unto salvation or in the hobbling of the Gospel by hitching it with secular forces, which limit its ability to drag men's souls away from mammon into the kingdom of God. We believe a properly appointed committee could draft a statement concerning what the Gospel is, what it can do, and how it should be proclaimed in this age. If such a 'platform,' to borrow a word just now common, were put into the hands of the ten thousand Lutheran preachers in North America and preached with the vigor such official backing would give its items; if from pastors and congregations our distinctive doctrine of the means of grace permeated the various church groups and fermented in the minds of other denominations, the now partly buried talent of Lutheranism would become more effectively active." We are heartily in favor of persistently calling the attention of the churches to this doctrine. The "platform" is already constructed. We cannot improve on Article V of the Augsburg Confession and the related confessional statements. Let us preach it and present it with vigor. We need not attach great importance to "the official backing." Let us preach it with the vigor the Scripture backing gives it. The warning of the *Lutheran* is timely. We dare not bury this great talent of Lutheranism. The other churches need it. The doctrine of justification through faith cannot be maintained without the doctrine of the means of grace. Dr. Walther said: "It is true that besides the Evangelical Lutheran Church most so-called Protestant churches declare that man is justified before God alone by grace, through faith, for Christ's sake, and not by the works of the Law; but they subvert this doctrine through their teaching on the means by which man is justified before God. They teach falsely, first, regarding the means of grace, the means by which God gives, namely, the Word and the holy Sacraments; and secondly, on the instrumental means on the part of man by which he appropriates the gift, namely, faith. And these errors spring from their false teaching on the redemptive work and person of Christ and on the gracious will and gracious call of God." (*The Lutheran Doctrine on Justification,* p. 35.) A Church which denies that the forgiveness of sins is offered in the Gospel and the Sacraments and denies that faith comes into consideration only as the instrument of appropriation, has lost the Scriptural conception of justification through faith. Justification through faith is a distinctive doctrine of that Church alone which maintains the doctrine of the means of grace. In the interest of the chief doctrine of Christianity we must ask the Reformed churches to study what Scripture says on the Gospel and the Sacraments. And we need to study it among ourselves, too. If we would free the Lutheran Church of all traces of synergism and establish the rule of the *sola gratia,* we must maintain that the full power to convert lies in the means of grace and that man is justified and saved, not on account of any good quality in himself, but solely through the promise of grace in the Gospel. The study of the means of grace will prove profitable to all concerned.

E.

The Seventy-Fifth Anniversary of the Norwegian Synod.—The *Lutheran Church Herald* writes editorially: "This year [1928] being the seventy-fifth year since the Synod of the Norwegian Ev. Luth. Church of America was organized, Dr. H. G. Stub, former president of the synod and president emeritus of the Norwegian Lutheran Church of America, was asked to speak about the former synod; but being unable to be present, the editor of the *Herald* served as substitute and spoke for a few minutes on the subject.

"The former Norwegian Synod, as it was generally called, was organized at Luther Valley, Wis., at a meeting held there from the 3d to the 7th of October, 1853. A constitution had been drafted earlier in the year and sent to the congregations for ratification. Seventeen congregations had adopted the constitution and were represented at the meeting. The pastors present were: A. C. Preus, H. A. Stub, G. F. Dietrichson, N. Brandt, H. A. Preus, and I. A. Otteson. Rev. C. L. Clausen, who joined the synod, was not present, being interested at the time in a migration project to St. Ansgar, Iowa. There were at this time about 38 congregations served by these pastors, and the membership altogether was 11,400 souls. Dr. J. Magnus Rohne has written a history of Norwegian American Lutheranism up to 1872, which with considerable exhaustiveness covers the early history of the synod and other church-bodies up to this time. In the short period of time allotted to the speaker of the evening it was impossible to enter into any review of the history. It is a fairly well established historical fact that the synod organized in 1853, after many years of doctrinal discussion and conferences, came to an agreement with the former United Lutheran Church and the former Hauge Synod in 1912. Further conferences were held to agree on articles of union and a new constitution, and all these being ratified in a regular and legal manner, the three bodies united in the year 1917 at a meeting in St. Paul. The three former bodies with their constitution and articles of incorporation are still functioning within the new body until all properties have been transferred to the new corporation. *When a few pastors and congregations of the former synod, dissatisfied with the union, organized and formed a new body, they were, of course, prohibited by law from appropriating the name of the former synod and adopted a new name and formed a new corporation. They have no right, either legally or otherwise, to the claim of being the former Norwegian Synod organized in 1853.*"

We have italicized the sentences which refer to the "Norwegian Synod" which is affiliated with the Synodical Conference and leave it to the reader to draw his own deductions and judge the new united body both from the words themselves and from the tenor and tone in which they are written. To us the spirit expressed appears as an intolerable one. MUELLER.

May We Participate in the So-Called World Conference of Lutherans? — Since this is a question which engages the interest and attention of all of us, we reprint here, with a few comments of our own, the discussion of this subject which some time ago the *Lutheran Standard* submitted to its readers. Says this contemporary: "We

should like to say just a word yet concerning the second Lutheran World Convention, which is to be held in Copenhagen next year, more particularly about the relation of our own synod to that meeting. There is just one question that we want to raise here: in deciding whether delegates are to be sent or not, should the synod be governed solely by the question whether such participation involves what is commonly known as unionism with Lutheran bodies which are not considered sufficiently orthodox by our synod? If that is the only question to consider, then quite probably the matter of sending delegates will be easily disposed of.

"Would it be quite fair and logical to dispose of the matter simply on the basis of unionism, without considering carefully what the purpose of those conventions is? To state the purpose in a few words, as we see it, the aim of those conventions is to bring the many bodies of Lutherans throughout the world together that they may learn to know one another and thus cultivate a deeper spirit of friendship and good will and create everywhere a world-consciousness of Lutheranism.

"Then also undoubtedly these Lutherans the world over, if they are truly disciples of Jesus Christ as well as members of the Church of the Reformation, will, on meeting together, be willing to learn from one another, and each synod or body should be profited. Certainly no one in the Ohio Synod thinks that we have no need of learning from others, and if we are so fortunately situated that we can be of help to others, to render such help should be our greatest delight, especially if they are willing to meet with us.

"One may well ask the question here whether the Joint Synod of Ohio has any obligations to the world at large and in particular to the Lutheran Church of the world, and then the other question, How can we hope to discharge such obligations fully if we refuse to meet with other bodies for consultation?"

In looking at these arguments the following considerations arise in our mind: —

1. According to the above, almost every form of unionism could be defended and justified; for there is hardly a body of earnest Christians in any denomination from which we could not learn something and which, in turn, would not be benefited by associating with confessional Lutherans.

2. Not the *name* Lutheran can decide for us the question whether we may meet with a number of people as brethren. Very little, if anything, depends on the name. What is essential is that the divinely revealed truths be adhered to.

3. We are here not dealing with a matter to be determined by Christian wisdom. It is not a point of policy that is under consideration. A principle is involved, laid down in the Bible. The Bible clearly teaches that it is wrong for us to fellowship errorists and schismatics. Cf. Titus 3, 10. 11; Rom. 16, 17. It probably will be rejoined that attendance at these pan-Lutheran conventions does not imply the establishment of fraternal relations with the various bodies represented there and the individuals composing the assembly. We

wish we could say that this strikes us as true, but from all we have heard and read it is undeniable that the delegates meet as brethren, liberal Lutherans of Germany and Sweden joining hands with conservative Lutherans of the United States just as though no deep chasm separated them.

4. It is in keeping with the principles of truth and honesty that we do not by a show of fraternal spirit endorse teachings which we inwardly abhor. Every true Lutheran indignantly refuses to be identified with the positions held, for instance, by Dr. Soederblom, who was one of the representatives of the Swedish Lutheran Church at the convention in Eisenach. As far as can be forecast, there will be men attending the Copenhagen Convention who openly oppose the Lutheran doctrines on vital matters. To sit in a religious convention with them as if they were our brethren is not compatible with the principles of honesty which are inculcated on many a page of the Bible and are confirmed by the voice of our conscience.

5. The situation would be entirely different, of course, if the contemplated convention were to be really a free conference, assembling for the purpose of examining the doctrinal differences which keep us Lutherans apart and of removing these differences in a God-pleasing manner. In that case we should hail the convention as the manifestation of a revived Lutheran consciousness, which might issue in great and enduring blessings. But as long as unity in faith is presupposed instead of being made the goal, the venture cannot be given our approval.

On the Origin of Spiritism. — The October number of the *Philological Quarterly* (Iowa City, Iowa) contains an interesting note on the word "medium" and the origin of spiritism. It was supposed that the word "medium" first came into use in 1853, and is so noted in the ordinary dictionaries. But, as a matter of fact, Emmanuel Swedenborg, in his *Arcana Coelestia,* constantly uses the word to describe any being who was "the organ of communication from departed spirits." (Cp. pp. 3902. 3913. 3928. 3937.) The writer of the note, Prof. H. S. Ficke of the University of Dubuque, concludes his short reference with the remark: "As a matter of fact the whole terminology of modern Spiritualism is borrowed from Emmanuel Swedenborg, and the borrowing was done by Andrew Jackson Davis, the seer of Poughkeepsie. In 1847 he published *The Principles of Nature, Her Divine Revelations, and a Voice to Mankind.* This has always been regarded as the first authoritative statement of Spiritualism, and in it he constantly and explicitly acknowledges his indebtedness to Swedenborg" (p. 401). K.

The Latest Work on the "Second Isaiah" and the Critical Dismemberment of Isaiah. — Prof. Geo. A. Barton, now of the University of Pennsylvania and the Philadelphia Divinity School, in an article contributed to the October, 1928, number of *Christian Education,* waxes enthusiastic over a recent book by Prof. Charles Cutler Torrey of Yale University, calling the appearance of the latter's book *The Second Isaiah* an event of the first magnitude in Old Testament criticism. It seems that Torrey's entire book is based upon the most

daring of conjectural criticisms; for he points out "that, if we erase five or six obvious glosses, mostly of one or two words which destroy the meter, but include the whole of verse 28 of chap. 44, we have a collection of poems, perfect as they stand, poems written, not in Babylonia, but in Palestine; not in the time of Cyrus, 559—529 B. C., but at least a hundred years later." Barton's estimate of this wild hypothesis is shown in his remark: "It is a solution which fits the facts [which facts?], and it is so simple that, when one sees it, he wonders that he needed any one to point it out to him. Duhm, Cheyne, and Marti have been effectually answered, and if we are not mistaken, the year 1928 has been made by Professor Torrey's book as much of a landmark in the criticism of Second Isaiah as 1781 [when Koppe first made the suggestion of the Second Isaiah] and 1892 when [Duhm further dismembered the so-called Second Isaiah] were." The guess about the Second Isaiah is as little proved to-day as it was in 1781, but liberal critics will continue to build up on false premises. K.

Glimpses from the Editor's Window.

The Pope, it seems, is deeply grieved and keenly disappointed that he was not asked to sign the Kellogg Peace Pact in Paris. There we have it again! The Roman Catholic Church pants for secular power. The Pope regards himself as a temporal prince. He had no more right to sign the peace pact than the presidents of the Northern Baptist Convention and Southern Baptist Convention. — *Watchman-Examiner.*

Dr. Boyd Carpenter, bishop of Ripon, was once asked if he did not feel nervous when preaching before Queen Victoria. He replied: "I never address the queen at all. I know there will be present the queen, the household, the servants down to the scullery maid, and I preach to the scullery maid."

Several months ago *Harper's Monthly* published an article having the caption: "The Modern Christian Speaks." Hanford Henderson was the writer. Since he professes to be a typical Modernist, we quote some of his statements as they are reprinted in the *Presbyterian:* "My own attitude in this respect is not unique; it is typical, I think, of the modern Christian. I have worshiped in Buddhist temples and at Shinto shrines in Japan; with Hindu and with Parsee in India; at the Greek church in Paris and in Tokyo; in Roman Catholic cathedrals in many parts of Europe, and with as deep sincerity as in the parish church at home. That is to say, I am first of all a world religionist; and after that I am by birth a Christian; by family tradition and upbringing an Episcopalian; by personal preference a High Church man." In reality, we add, this Modernist is an enemy of the Cross and a denier of the Gospel, which says that there is no salvation except in Jesus Christ.

According to the *Sunday-school Times* there is a controversy in the Bible Institute of Los Angeles involving the dean, Dr. John McInnis. The latter is accused of modernistic teachings. He is charged with saying, for instance, that God "is always carrying up the sins of the people in His purpose of redemption and that in the World War the innocent carried up the sins of the age to the field of battle, and there they suffered for the guilty, as an illustration of the death of Christ." The *Sunday-school Times* correctly says these teachings contradict the uniqueness and finality of the blood atonement.

An exchange reports that Japan is contemplating establishing an embassadorship at the Vatican. Roman papers dwell on this news with satisfaction. The Japanese are seeking contact with the Pope on account of the strong emigration of their people to certain countries of Latin America, especially Brazil.

Note this descent to almost abysmal depths of spiritual perversion with which Dean Willard L. Sperry of Harvard University Divinity School is credited. He is reported to have said: "The only true religious spirit to be discerned among large bodies of undergraduates to-day is in the football stadium. One of the deepest spiritual experiences I have had was one Saturday afternoon a few years ago in the Harvard stadium. It is just that spirit which transforms football from a form of athletics to a religion which our universities must diffuse through wider channels."

Trinity Episcopal Church, Manhattan, N. Y., is announcing that its clergy will no longer solemnize the marriage of parties who are non-Christians. In explanation the rector says: "We should urge non-Christians to be married by a civil officer, and we must assert the fact that Christian marriage is a Sacrament in which divine grace is given. The Church must set herself free from this harmful association with indiscriminate marriage." The *Watchman-Examiner* rightly objects to naming marriage a Sacrament; but when it calls the new policy an unwarranted step, it goes a trifle too far. A Christian pastor need not marry all comers. If he, for certain reasons, refuses to perform the marriage ceremony for non-Christians, who can blame him? This does not mean, of course, that he has no right to officiate in such cases. But the concepts of right and duty must not be confused.

The Ku Klux Klan believes that it is not fully developed as yet and can afford to add some additional features. We read in an exchange: "At its biennial convention in Chicago, July 17—19, the Ku Klux Klan decided to introduce into the order a fun degree, to be known as 'House of Mirth.'" A short time ago the consensus of opinion seemed to be that the Klan was the victim of early senility. If the above is right, then we may assume that an expert physician has been called in and that he has prescribed buffoonery. Will the remedy work?

The next move of the Anglican Church, its revision of the *Book of Common Prayer* having been rejected, will probably be the attempt to induce Parliament to pass a law giving the Church of England a higher degree of liberty for setting its own house in order. This is the opinion of observers, who state that some Anglicans point to the status of the Church in Scotland as a possible model. We are told in the press that a commission will be appointed to study this plan.

BOOK REVIEW.

Lutheran Annual, 1929. 15 cts.

Amerikanischer Kalender fuer deutsche Lutheraner auf das Jahr 1929. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

These are two well-known annual publications, giving the days of the months of the year, the list of pastors and teachers of the Synodical Conference, the synodical officials, the *personnel* of various boards, the educational institutions, the church-papers, etc.; also some reading-matter.

J. H. C. F.

Synodalbericht des Nord-Illinois-Distrikts der Missourisynode. 1928. 18 cts., plus postage. Order from Concordia Publishing House, St. Louis, Mo.

Two important subjects are treated in the doctrinal papers printed in this report. Rev. M. Nickel submitted a paper in the German language on the question, "What must be done by our congregations and by Synod that in these peculiar times we may train Christians who are well grounded

in Christian knowledge?" We have here an important treatise on Christian education. The English paper, written by Rev. Aug. Burgdorf, treated the subject "Brotherly Admonition," setting forth 1) that it is expressly commanded by God, 2) that it is to be administered in the proper manner and spirit, 3) that it is of vital importance.

The Future of Our Christian Day-School. An essay delivered before the convention of the Central District of the Missouri Synod. 1928. 5 cts.; postage extra. Order from Rev. W. F. Docter, 539 E. Wheeling St., Lancaster, O.

We ought to be thankful to every brother who emphasizes the Christian day-school, and if it is done in an able manner, as is the case in the essay under consideration, our feeling of gratitude and satisfaction should be all the more deep and abiding. The following four propositions are submitted and discussed here: "1. Recent history shows that the Christian day-school is not likely to be destroyed by its enemies outside of our Church. 2. The necessity of the Christian day-school is established by what the Scriptures teach concerning the duties of Christian parents toward their children. 3. The necessity of the Christian day-school rests also upon the obligation of Christian congregations and pastors to the youth of the Church. 4. As long as the above principles are properly taught and acted upon, the future of our Christian day-school is secure." The treatment is fresh and gripping, and valuable material as to the attitude of various men and church-bodies toward the parochial school is given. The sentence in section 4 reading: "Such a thing" (namely, the sending of children to secular schools when the congregation has provided a Christian day-school) "is not to be tolerated" might be misunderstood. The thought had better be expressed thus: "Such a situation must be investigated, and everything possible must be done to remedy it."

Catalog of Concordia Publishing House, 1928–29. No. 56. 937 pages, plus 20, 8, and 102 pages.

This printed volume, more than one inch thick, is issued, first of all, for the purpose of cataloging the books, booklets, pamphlets, tracts, periodicals, sacred music, etc., published and offered for sale by our Concordia Publishing House. The increased size of the volume is an indication of the increased volume of business which our printing-plant is doing. The catalog also lists a large number of religious matter printed on other presses which can be recommended, some with more and some with less approval, to our ministers, teachers, and laymen. A School Reference Catalog, a Sunday-school Reference Catalog, and a Book List Prepared by the Juvenile Literature Board are printed separately for the purpose of recommending good reading-matter to our children and young people.

J. H. C. F.

Concordia Annual. A Christian annual for the year of our Lord 1929. Published by the Concordia Mutual Benefit League, Lutheran Building, 105—109 N. Dearborn St., Chicago, Ill. Edited and compiled by *G. A. and E. A. Fleischer.* 50 cts. Order from Concordia Publishing House, St. Louis, Mo.

This *Annual* evidently has made a place for itself, otherwise it would not be putting in its eleventh appearance. A perusal shows that it offers a wealth of wholesome, interesting reading-material.

Des Dresdner Pfarrers Dr. Karl August Busch neuester Angriff gegen das Christentum. Zum Zeugnis und zur Warnung fuer einfaeltige Christen ins Licht der Wahrheit gerueckt von *W. Huebener*. Verlag des Schriftenvereins (E. Klaerner), Zwickau, Sachsen. M. .30.

Dr. Busch has written a book on the Gospel according to St. Luke in which he flatly denies the great truths of Christianity and brands the narratives of miraculous happenings found in the gospels as legends. Rev. Huebener, Sr., although almost an octogenarian, takes up the pen against this wolf in the Christian camp and combats him with arguments taken from the Scriptures.

Arminianism in Holland. Reprinted from the *Princeton Theological Review*, Vol. XXVI, No. 1, January, 1928. By *Juergen Ludwig Neve*, Professor of History of Doctrine and Symbolics, Hamma Divinity school of Wittenberg College, Springfield, O. 19 pages.

In this investigation Professor Neve presents to his readers, in an excellent historical survey, the rise and development of the Arminian movement in Holland. He shows that, while the immediate cause of the conflict was Calvin's two-edged supralapsarianism, it was, in the last analysis, the coming of the "new ethics" of Deism, sponsored by Montaigne, Charron, Spinoza, Hobbes, and others, that stimulated the "Arminian" attitude to predestination and synergism in England. "The English empiricists took up the problem in their development of an analytical psychology" (p. 108). For the student of Comparative Symbolics this fact is of supreme importance, especially as he studies the spread of Arminianism, chiefly through Methodism, in the English sectarian churches. Deism prepared the soil for the seed of Arminianism, and, alas, too, for the frightful plague of Modernism. MUELLER.

The Outlined Bible. For the Preacher, Bible Student, Sunday-school Teacher, and Lay Reader. By *Olaf Morgan Norlie*, Dean of Hartwick College; formerly Professor of Psychology and Biology, Luther College. With introduction by *William Ingraham Haven*, General Secretary of the American Bible Society. 356 pages, $6\frac{1}{2}\times9\frac{1}{2}$. Cloth with gilt lettering. $3.00. (Lutheran Literary Board, Burlington, Iowa.) Order from Concordia Publishing House, St. Louis, Mo.

The Outlined Bible is a most worthy contribution to the literature on the Bible, which, we are sure, will be received by the many Bible students of our country with sincere appreciation. Written by a noted Lutheran author, who already has given to his wide circle of readers a large number of valuable books, it does exactly what its title declares: it outlines to the reader the whole Bible. Each book of the Holy Scriptures is made the subject of close and careful study. First there is a discussion of the author of the book; then follow discussions on the *Occasion*, the *Aim*, the *Theme*, and the *Contents;* after this comes a general outline, with the number of verses accurately stated. Historical material is next offered on points that need clearing up or that invite investigation. Finally there is a detailed classification of the chapters and verses of each of the Biblical books. The reviewer knows of no other book of its kind which

serves the purpose of introducing the general student of the Word into the Bible quite as well as the present volume. The author has made every effort to be accurate, comprehensive, and complete, without, however, accumulating too much detail. He has taken pains to represent the material in a clear manner, so as not to make the study of the various subjects burdensome to the student. The format is well suited to the purpose. The binding is excellent and the print bold and clear. Both author and publisher deserve the thanks of the Christian reading public for having furnished a volume which in form and content is a decided contribution to the book market. We recommend the fine volume not only to our pastors and teachers, but also to our laymen for diligent use. MUELLER.

Administering God's Gifts. By *George Louis Rinkliff.* 99 pages, 5⅛×7½. 50 cts. (The United Lutheran Publication House, Philadelphia, Pa.)

When Christian stewardship is applied only to the giving of money, the very success of obtaining the desired result is frustrated by the failure to comprehend the larger meaning of Christian stewardship, that is, the stewardship of the manifold grace of God applied to *all* phases of the Christian life. This the author of *Administering God's Gifts* seeks to teach. Summing up, he says: "To be a good steward of the manifold grace of God is to come to Him, to know Him, to abide in Him, who is the Redeemer of men, the Way, the Truth, and the Life, and, believing on Him, to have life in His name and to use that life to His glory."

J. H. C. F.

Church Finance. By the *Rev. William H. Leach.* 224 pages, 5½×8. $2.25. (Cokesbury Press, Nashville, Tenn.)

This is a new book on Christian stewardship. The opening chapters contain interesting historical material. The main part of the book is devoted to the application of the subject discussed. The pastor's duty is spoken of in the following words: "Just how can the minister make use of the law of stewardship to aid in the finances of the Church? I would not for a minute believe that the total aim of stewardship is to help the details of church administration. But it is true that, as the pastor develops the Christian attitude toward wealth in his congregation, he will find that his Church increases in financial resources. The first thing he can do and should do is to plan an educational campaign to let people know just what Christian stewardship is." In reference to endowments the author says: "There is a very significant comment by St. Chrysostom on the moral reaction of the Church from the bequests and endowments. It may form a precedent for thought to-day regarding the growing wealth of the Church. Chrysostom was convinced that this growing wealth had damped the ardor of free giving. The institution was becoming one of wealth and was gradually being removed from popular support. . . . To my mind the greatest argument against a plan of endowment for churches is that in the mind of society the Church, as a local institution, becomes an instrument of established wealth. If the progress of the social mind in the next several generations continues with the rapidity of the two generations just passed, society is not going to look kindly upon our present methods of wealth acquisition. The Church which is supported

by endowments established by this wealth is going to be in an unenviable intellectual position. A second, but a lesser, argument against endowments for the local church is the one that the church usually suffers spiritually when it is able to shift the financial burden upon some one of wealth. Nothing puts red blood in a church as much as an equitable and democratic division of the financial and spiritual responsibilities. The minister of the endowed church may feel that he is more free to proclaim the truth. But he usually finds in the end that he has no one to proclaim it to." A table showing the "per capita giving for all purposes" gives the Episcopalians first place, with an average contribution of $38.51; the United Presbyterians, second place, with $38.04; the United Lutheran Church, tenth place, with $24.25; the Lutheran Synodical Conference, fifteenth place, with only $19.09. J. H. C. F.

Glory in the Grave. A Series of Scripture Studies on the Resurrections in the New Testament. By *Pastor J. J. Knap*, Groningen, The Netherlands. Translated into English by *Rev. K. Bergsma*, Denver, Colo. 231 pages. $1.50. (Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.) Order from Concordia Publishing House, St. Louis, Mo.

The "resurrections in the New Testament" which this book of sermonic meditations treats are those of Christ, Lazarus, the widow's son, the daughter of Jairus, and Tabitha-Dorcas. There are three meditations on "Christ in Glory," six on Lazarus, two on the widow's son, and one each on the daughter of Jairus and Tabitha. In plain, but dignified language Pastor Knap endeavors to show the light of comfort that shines from the risen Lord into the graves of our beloved ones. The meditations are marked by deep piety, clear testimony of the Christian hope beyond the grave, and profound appreciation of the significance of this Christian hope for the Christian life. They are worthy of careful study, though the author's views cannot be accepted at all times. MUELLER.

Christianity, Past and Present. By *Charles Guignebert*, Professor of the History of Christianity in the University of Paris. 507 pages. $4.50. (The Macmillan Company, New York.)

We have here a Christianity without Christ. The Jesus who played a part in the history of the earliest Christianity was "a profoundly pious man of the people," and the chapter dealing with His work has the heading: "Jesus' Failure." Christianity was not founded by Christ. "Primitive Christianity was essentially an Oriental religion. . . . Judaism provided the foundation and all the materials of the superstructure were obtained from the Hellenistic world." Later "Christianity partially absorbed Neoplatonism and Manicheism." In short, Christianity is the product of evolution. Nevertheless, a study of this book will prove profitable. It serves the good purpose of exhibiting the shallowness of liberal theology, of the religio-historical school and its fellows. The author possesses a vast amount of erudition, but is unable to grasp the teachings of Jesus. And he bases his assertions on mere assertions, besides assuming the right of making his own selection from the Sacred Writings of what is to be considered authoritative or not. "Jesus never called Himself 'Son of God.' . . . Never did He openly apply the title 'Messiah' to Himself." The passages

in question are ruled out as not authentic. Christ never used the expression "My Church." For Matt. 16, 18 is not authentic. Nor does the author agree with that school which set up Paul as "the real founder of Christianity. The real founders were the men who established the church of Antioch, and we scarcely know the names of any of them." So, then, those portions of the documents which describe Jesus as a profoundly pious man must be accepted, while the other portions are unreliable. Paul was born in Tarsus — on the strength of the documents; he went to Damascus — the documents say so. But he had not sat "at the feet of Gamaliel"; this portion (Acts 23, 3) of the document is unreliable. "For it is hard to understand how a pupil of the Rabbis of Palestine should have come to disown and repudiate his masters as Paul did later." Let us disabuse our minds of the idea that the Higher Critics reach their conclusions by means of painstaking research! Our objection that Paul's attitude towards Gamaliel was brought about by his conversion on the way to Damascus is swept aside by the assertion that the story of his conversion is not historical. Just one more instance. The author devotes much space to the Oriental mythologies and mysteries, to the *taurobolium* and the like, and argues, in effect, that because there is a resemblance (a faint, a very faint resemblance) between some of these rites and certain Christian teachings, St. Paul (it seems he is now being reinstated as the founder of Christianity) derived his theology from these heathen sources. — The Papacy is treated extensively, the corruption in the medieval Church, and the machinations and aims of pontificalism correctly presented. As correctly as possible, in view of the fact that the root of the evil is not touched: the denial of justification by faith. So also our author has not yet found what brought about the Reformation: the doctrine of justification by faith. He betrays his lack of insight by statements like this: "The Reformers worked out for themselves the religion demanded by their habits, sentiments, and culture — nothing more." Accordingly, the Reformation stood in great need of a reformation. "The Protestants never went so far as to emancipate themselves entirely from the traditions which they ought logically to have rejected." — These liberal theologians are living, religiously, on a low plane. Christianity is, in the evolutionistic scheme of things, doomed to make room for something better. They do not believe that the truths of Christianity will survive, lead men to eternal life. They are convinced that Christianity is about to die. Dr. Guignebert utters these sentiments at the bedside (in the concluding sentences of his book): "Logically, as well as historically, it does not seem as if it [Catholicism] will find any other fate than that which remains for us all when we have used up our strength and filled out the number of our days — to break up and die, to return to Nature the elements lent by her that she may use them again according to her good pleasure. . . . It is thus, moreover, that all religions end, religions which, like living organisms, are born of a need, nourished upon death, die day by day of life, and finally lapse again into the eternal crucible." And he is perfectly content to perform the drudgery of ministering to a cause which is of the earth, earthy, with nothing in it of eternal worth.

E.

The Apostolic Message. A Historical Inquiry. By *Benjamin W. Bacon, D. D., Litt. D.* $3.50. (The Century Company, New York.)

It was with high hopes that we began the perusal of this book; for the author, professor in Yale and famous as a writer in the New Testament field, on the opening pages promises an objective discussion of the heart of the Christian religion, the significance of the death of Christ. He emphasizes the principle that the exegete must faithfully reproduce the thought of the document he is interpreting and not make it simply voice his own opinions. Speaking of the pronouncement of modern writers on the atonement, Professor Bacon very correctly says: "The difficulty, it would seem, lies not so much in obtaining the sense of Scripture as in obtaining from Scripture a sense acceptable to modern minds" (p. 11). How true! The Bible is clear; the trouble is that modern critics refuse to accept its plain words and endeavor to foist their own views on it. Our author upbraids those Modernists who make the Bible teach their own opinions, and he adds these significant words: "True, there are interpreters who succeed in making the Gospel narrative teach the very doctrine most acceptable to our own thought; but success itself of this kind casts suspicion on the result. The very modernity of much 'liberal' interpretation proves its own undoing. The Biblical writers certainly did not think in modern terms. Interpretation should be severely historical; adaptation and application belong in a different field and should be employed afterward and avowedly" (p. 11). Professor Bacon tries to follow his canon of interpretation and more than once protests that he differentiates between the views of the New Testament and his own views. We thank him for according Scriptures this fair treatment, but we feel sorry for him when he avers that after having established the sense of the sacred page, he will not promise to be bound by it, but will investigate whether it is acceptable in this day and age. Two questions the reader of this review will wish to have answered, namely, whether or not Professor Bacon correctly sets forth New Testament teaching on the death of Christ and what his personal attitude is toward the apostolic message. As to the first point, the author, in spite of attempts at impartiality, does not succeed in breaking the modernistic fetters which hold him enchained. These are some of his conclusions: "Jesus Himself did not teach the Isaian doctrine of the Servant as applying specifically to Him. That was a discovery *after* Calvary" (p. 331). "Jesus did not teach a 'substitutionary' atonement" (p. 341). "The cup of the Lord's Supper represents the crowning act of devotion of a Jewish patriot for the national ideal." Dr. Bacon admits that the use of *anti* in Mark 10, 45 might argue for the doctrine of substitutionary atonement, since *anti* has precisely this sense of substitution, "instead of" (p. 345). But he holds that such a doctrine would not fit in with Jewish belief and hence must be considered out of the question. In other words, the author is not willing to accept the words of Jesus reported by Mark just as they read. Paul's peculiar contribution is said to have been this, that he universalized the work of Christ, making it embrace not merely the Jewish race, but the whole world. Professor Bacon is willing to say that Paul's doctrine is unequivocally "objective," teaching that the death of Christ was of influence with God; but he vehemently rejects the view that Paul looked upon the death

of Christ as a substitutionary sacrifice. With a sentence or two he dismisses the solid grammatical, linguistic argument showing that Paul did hold this very doctrine. Paul's view, according to Professor Bacon, was that Jesus, through His death, gained the favor of God for the human race, but not that He took our place and died in our stead. That this modern critic is in error can be seen from passages like Gal. 3, 13 and 2 Cor. 5, 14. 15. — When we come to the second question, which pertains to Dr. Bacon's personal belief, the language gets to be vague and nebulous. The New Testament doctrines, so he contends, must be adapted to our own way of thinking; in other words, they must be modernized. He expresses himself willing to look upon the vicarious suffering of Christ as "a manifestation of the love of God" and to think of Jesus' intercession in heaven in our behalf "with a moral trust in the immortality of life." The doctrine of the Spirit working in us he wishes to maintain. Altogether, it is a religion which makes the work of Christ superfluous and has no consolation to offer to the heart oppressed by a realization of the justice of God which will not be trifled with. But how could Professor Bacon arrive at a different result since he rejects the plenary inspiration of the Scriptures, claims the right to select from, and adapt, New Testament teaching as the modern mind demands, and views the doctrine of a substitutionary atonement with horror?

The Story of Jesus as Told by His Four Friends Matthew, Mark, Luke, and John. Compared and combined into one narration by *Helen Barrett Montgomery.* $1.25. (The Judson Press, Philadelphia.) Order from Concordia Publishing House, St. Louis, Mo.

Mrs. Helen Barrett Montgomery is known as the author of *The Centenary Translation of the New Testament,* of which so competent a critic as Dr. A. T. Robertson says: "Some of her renderings are striking, and the translation runs along with smoothness and grace." (*Studies in the Text of the New Testament,* p. 148.) In the present volume the *Centenary Translation of the New Testament* is employed. The author wishes to present in one connected narrative the various accounts given by the evangelists. In the main, so the foreword says, a chronological order has been followed, but in several cases the scattered teachings of Jesus have been grouped under topical headings. The work, consisting entirely of the words of the four gospels, offered in a new translation, can be of real help to the student, inasmuch as it aids him in grasping the sequence of certain events and explains the significance of some passages hard to understand in the Authorized Version.

Infant Baptism Historically Considered. By *W. J. McGlothlin, D. D., LL. D.* 175 pages, 4½×6¾. 60 cts. (Published by Sunday-school Board, Southern Baptist Convention, Nashville, Tenn.)

Dr. McGlothlin is professor of Church History in the seminary at Louisville, Ky. His treatise presents in all its strength (and in all its weakness) the Baptist argument against infant baptism and baptismal regeneration. GRAEBNER.

How to Teach Religion. Principles and Methods. By *George Herbert Betts.* $1.00. (The Abingdon Press.)

Dr. Betts is professor of religious education at Northwestern University, although he wrote this book while he was professor of psychology at Cornell College, in 1910, the copy before us being part of the seventeenth printing. It is to be deplored that this book has found such a wide circulation; for, while the sections on educational psychology in itself are worth reading, all the parts which deal in any manner with religious education are hopelessly out of keeping with the everlasting and absolute truth of the Bible. The chief defects of the book are: No teaching of sin and grace; Christ a mere pattern; denial of the inspiration of the Bible. The present reviewer has been compelled to place scores of interrogation points on the margin of his copy, especially in the chapters on "The Great Objective," "Life and Conduct," and "The Subject Matter." It would pay the average professor of religious education to study carefully the pedagogy of Scriptures; possibly such men would then advocate more Christ-centered teaching of the right kind. K.

International Bible Commentary. Edited by *C. H. Irwin.* $2.50. (The John C. Winston Company.)

This new one-volume commentary on the Bible is a very interesting production. The introduction is by Dr. Cadman, well known as a Modernist by his many articles in the field of social theology. And yet the commentary is conservative throughout. The editor has tried very hard to bring the best material which is available in the field at the present time. His introductory material throughout is quite satisfactory, both in the Old Testament and in the New. The historical data which have been assembled in the development are particularly valuable because the author has endeavored to show that all the archeological investigations and other research work have corroborated the Bible account. It is unfortunate, however, that the editor has made quite a number of concessions to negative criticism, at least by way of mentioning their theories as possible solutions. This spoils the so-called Second Isaiah and also the first chapter of Genesis. That the Reformed idea concerning the Sacraments would be in evidence was only to be expected. The book will prove a welcome addition to the library of a pastor who keeps the above points in mind and wishes to have an inexpensive commentary on the whole Bible for ready reference. K.

How to Teach the New Testament. By *Frederick J. Rae, M. A.* $2.00. (Doubleday, Doran & Co., New York.)

Concerning the plan of this book the author says in the preface: "Each chapter is divided into three sections. The first contains information on general points or points of difficulty which should be known to the teacher, whether he uses it in his lesson or not. It is at any rate a necessary background to his teaching. The second section contains notes on obscure terms, on geographical or historical references, and on expressions that need some elucidation. The third section contains the lesson, based on this general and detailed information." The book contains many valuable historical and linguistic items of information, shed-

ding light on the sacred narrative. The doctrinal point of view is decidedly that of the Reformed churches, and now and then one gets a whiff of Modernism. The author teaches the deity of Christ, but seems to be in the dark as to what the Bible teaches on the atonement.

Daily Meditations upon the Gospel-Lessons of the Church-Year. By *Rev. F. Hammarsten.* Translated from the Swedish by *Rev. C. E. Hoffsten, D. D.* 639 pages, including Index of Texts. Cloth. $2.25. Order through Concordia Publishing House, St. Louis, Mo.

From the year 1908 until the time of his death, January 11, 1922, Pastor Hammarsten was the rector of St. James's Parish (*Jakobskyrkan*) in Stockholm. In spite of the many duties of his tremendously large parish in the capital city of Sweden he was a zealous shepherd of those entrusted to his care, with a passion for leading souls to Jesus. Of this his published sermons, known under the title *The Good Seed*, as also his *Daily Meditations*, bear testimony. The latter are based upon the Gospel-lessons for the various Sundays of the church-year and on texts which accentuate the lessons taught in the gospels. In simple language and popular presentation, without any effort to impress by rhetoric, the writer expounds the great doctrines of sin, faith, justification, and sanctification as the text gives him occasion. The reviewer has not read all "meditations," but those which he did peruse he found full of doctrine, comfort, and instruction in righteousness, and he is convinced that the Augustana Book Concern has performed a real service to the American Lutheran Church by publishing these noble sermons in so beautiful a translation.

MUELLER.

Religious Education Texts for Week-Day Schools. Third Book. Primary Course: *God's Good Gifts.* By *Mabel B. Fenner.* Edition for teacher, 85 cts.; for pupil, 60 cts. — Sixth Book. Junior Course: *God Working Through Mankind.* By *Eva M. Stilz.* Edition for teacher, 75 cts.; for pupil, 50 cts.

These books sent us for review are two of a series of books prepared for children, a separate book for each age, from six to eleven years. The week-day schools for which these books have been prepared are not such week-day schools as we have, in which children receive their entire Christian training, including the study of secular branches of knowledge, but "these lessons are arranged with a view to beginning in the fall, approximately at the time of the opening of the public schools, and to continue for one hour each week for thirty weeks." It is taken for granted that the teachers are women; for we read: "Each teacher will find it necessary to adapt the program to *her* children and the particular school in which *she* is teaching." (Italics our own.) "The course of lessons in the primary group of *Religious Education Texts for Week-day Schools* is based on the group *Graded Series of Lessons* adopted by the International Council of Religious Education." Of the junior group the foreword says: "These children are approaching adolescence, the time of the real beginning of altruistic as well as religious emotions. Hence the basic idea for the development of the lessons — the work we may do for God. The great prophets and apostles form the heroic group about which these lessons are built. The

suggested supplementary stories are either the lives of our own missionary pioneers or tales from our mission-fields, gleaned by interested workers."

The first lesson of the third book treats of "God, the Maker of all things." The lesson is not told in words of the Bible, and no mention is made of the fact that God created the world in *six days*. Whether this has been intentionally omitted, we do not know. It is stated: "God looked upon the beautiful world which He had made and said, 'It is good.'" Why not tell what the Bible records: God said, "It was *very* good"? The second lesson of the book tells us that Adam was *unhappy* after God had created him and that therefore God created Eve to be his wife. The Bible record, however, does not put it that way, but says: "The Lord God said, It is not good that the man should be alone; I will make him an help meet for him." Not every lesson contains a Bible-story: Lesson 4 tells the story of "How the Well was Dug"; Lesson 5, "The Gingerbread Boy"; Lesson 7, "The Big Trunk." Such stories might be added to illustrate the Bible-story, but should not take its place. The Christmas-story is introduced with the words: "'My children have grown very selfish and wicked,' God said, 'but I will help them. I will send them one more gift, the very best gift from heaven. I will send them My only Son, Jesus. He will teach them *how to be good* [italics our own] and how to be happy.'" The idea of the *Savior* is not sufficiently stressed in the entire story. The method suggested in the primary course of teaching the Christian religion to small children is not the method which we can approve. — The sixth book, written for children eleven years of age, demands that the lesson be read from the Bible itself and in an appendix indicates hymns and stories to be used in connection therewith. In this book also the first three parts of Luther's Catechism are printed in full.

We shall refrain from entering upon a more extensive discussion of this new series, preferring to leave that to the editors of our *School Journal*. What interests us particularly is the fact that this new series of books has been gotten out to supply a real need: more religious instruction than can be given to children by means of the Sunday-school. But is the need really fully supplied by adding *one hour a week after* public-school hours? Why not Christian schools, in which religious instruction is given daily and in which the entire training of the child is done in a religious and Christian atmosphere? Our parochial school is the solution of the problem which others, in various ways, more or less unsatisfactory, are trying to solve. Nevertheless the attempt made to do so is to be commended. J. H. C. F.

Christ and the New Woman. Her Opportunities as a Worker Outside the Home; in the Home; Her Dangers; Education for the New Day; Christ and the Woman. By *Clovis G. Chappell.* 117 pages. $1.25. (Cokesbury Press, Nashville, Tenn.) Order from Concordia Publishing House, St. Louis, Mo.

Dr. Chappell is pastor of the First Methodist Church, Memphis, Tenn., where Sunday after Sunday he attracts large gatherings in his large church. He is the author of several books of addresses and sermons which have found a ready market and are still popular. The addresses contained in the present volume were originally delivered before the faculty

and students of Wesleyan College, Macon, Ga., and treat in a general way the opportunities, dangers, and duties of the modern woman. Dr. Chappell does not go into detail to depict the vagaries of present-day erratic women, but he is sufficiently clear in pointing out of what girls and women in general must beware. The book makes delightful and instructive reading; it is full of common-sense advice, presented in clear, forceful language. Much of the author's theology is awry, and he missed many golden opportunities to point out precious lessons suggested in the topics which he treats in the Word of God. In endeavoring to remain popular, the author often becomes superficial and leaves the deeper questions unanswered. Nevertheless, in spite of these faults, there is so much in the book that is wholesome and inspiring that it will be read with profit by the women and girls of our restless, languorous, and, alas! often thoroughly misdirected age. MUELLER.

The Prince of Peace. A Christmas Pageant. By *Eilert C. Nielsen.* 36 pages. 25 cts. (The United Lutheran Publication House, Philadelphia, Pa.)

There may be no serious objection to dramatizing such Scripture events as, for instance, the life of Joseph, in which only persons appear who are men "subject to like passions as we are," but our Christian feeling revolts against the dramatizing of events in which the holy Son of God, the Savior of sinners, must appear. The dignity of a Christmas celebration is not enhanced when it is acted before the congregation in the form of a pageant, with more or less paraphernalia. To do so does not conform to the idea of a Christmas service and the dignity of worship in the Lord's sanctuary. The people look upon such a production as entertainment and not as worship. We say this in spite of the fact that the pageant presented by *The Prince of Peace* is chaste throughout, the text being composed entirely of Scripture selections and the hymns, with one exception, being taken from the church hymnal. The occasion presenting itself, we shall say that the Christmas-*entertainment* idea is finding its way also into some of our churches. Let us keep it out. The mystery of the Word made flesh, in which God has given us a new revelation of His glory, deserves a more dignified and edifying treatment. J. H. C. F.

A Waking World. Christianity among the Non-white Races. By *Stanley High.* 233 pages, 5×7½. Paper cover, 60 cts.; cloth, $1.00. (The Abingdon Press, New York.)

A survey of the present-day status of Christian missions in Africa, India, the Philippines, China, and Japan and a discussion of missionary policies. The book was authorized by the Methodist Board of Foreign Missions, which gave the author leave of absence for a visit to Africa, India, and the Far East, during which the material was gathered. The social message of Christianity is given prominence, while the great purpose of all missionary work, the conversion of the individual pagan to the true God, is scarcely hinted at, and even the historic evangelistic note of Methodism is wanting. GRAEBNER.

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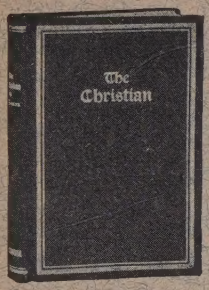

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